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WEEKLY REVIEW.

—We find that it will be safer to print acknowledgments of payments, and begin the practice to-day. Sometimes a remittance and its advice miscarry, and the sender does not ascertain the fact. This will now be obviated.

—A letter signed T. B. K. appears in the *Times of India*, though it professes to be a reply to a letter that appeared in the *Bombay Guardian*. We should have thought that courtesy would have required the writer to send his letter to us. A letter in our columns signed C. S. gave the following information:

"In your issue of March 22nd you recommended Whately's Introductory Lessons to be read in Government Schools, as if nothing in that direction had hitherto been done by the Educational Department. But if you look at the last Catalogue of the Government Central Book Depôt (March 1872), published under the auspices of the Director of Public Instruction, you will find advertised, on page 68, Strauss's Life of Jesus Critically Examined, in 3 vols. Is not this considerate?"

T. B. K. says that this letter shows how fanaticism can blind a man to the plainest obligations of common morality. He says:

"Now will it be believed that, in the Catalogue of the Book Depôt, Strauss's book is *not* down in the lists of books sanctioned 'to be read in Government Schools' or Colleges, but is to be found only in a miscellaneous section which is distinctly headed in large capital letters—'English *Library* Books, of each of which *one* copy is in stock.' And side by side with Strauss stand Bunsen's 'Hippolytus and his Age,' Chateaubriand's 'Genius of Christianity, or the Spirit and Beauty of the Christian Religion,' and Cardinal Wiseman's 'Lectures on the Connection between Science and Revealed Religion.' Comment would be superfluous."

There was not a word in C. S.'s letter to intimate that Strauss's book was included among works sanctioned to be read in Government Schools and Colleges. We did not understand him as intimating that, and did not dream that anybody else would so understand him. He found Strauss's book down in the official Catalogue of books published under the auspices of the Director of Public Instruction, and it seemed to him a notable thing that while such sensitiveness to every thing like a Scriptural exhibition of Christianity is shown by this department, the work of one of its greatest enemies should receive the sanction of its Catalogue. We are thankful to learn that some works of a more innocent character are placed in the same collection, but still fail to see why the work of this arch-sceptic should have a place in the Library and in the Catalogue of the Government Book Depôt. For whom is this Library? For whom is reserved the privilege of reading Strauss, Bunsen, Chateaubriand and Wiseman? How came the books there? Why are they included in the official Catalogue? Any one who has impartially read the letter of *Omega* published by us a few weeks ago will, we think, agree with us that the neutrality of the Educational Department is as we described it.

—Those who look for a Napoleonic Antichrist, are now directing their attention to Prince Napoleon, cousin of the late Emperor, known in Paris by the name of Plon Plon. The *Signs of our Times* sees now that the late Emperor was not fitted to play the *rôle* which it thinks belongs to the coming Antichrist. Yet these interpreters were most certain that Napoleon III. was the Man, and we cannot remember the number of arguments with which they overwhelmed us in proof of their position. We seemed to them very hard-headed and perverse because we could not see it. We believe that they are altogether on the wrong tack, and that any man may find the Man of Sin if he does not go too far to find him. There is something that appeals very powerfully to men's imaginations in the idea of an unprecedented moral monster, a modern Satan, a Colossus beneath whose legs our Robespierres would pass like pigmies.

—We have to acknowledge receipt of the Report of the Wesleyan Mission in Mysore for 1872, being the 34th. The Report embraces the following stations, Bangalore, Mysore, Seringapatam, Toomcoor, Goobbe, Ootacamund and Shemoga. At these places there are 15 chapels with 318 members and 40 probationers; 40 schools with 3018 scholars; the member of missionaries was 10, but one, the Rev. Mr. Stephenson, has just passed away; with one Native minister and 12 catechists. The Report treats of the Native and English Churches, Preaching to the Heathen, Tours, Bible Women, Schools. There are about 16 Girls' Schools with 946 scholars. The Catechists pass through a course of several years' training. The Report says, "We have lately tried to get them to adopt a conversational style of preaching in the streets, a style of which our Master has left us so striking an example." The intimate connection of the work with the lives of European Christians, is noticed: "We ourselves, and all European Christians in this country, must reach a higher and holier level before the Church of Christ can march forth fair as the moon, bright as the sun, and terrible as an army with banners."

—We learn with much pleasure that Mr. Gunputrao R. Navalkar was licensed by the Free Church Presbytery in Bombay on the 12th instant, as a minister of the Gospel. Mr. Gunputrao is held in high regard by those who know him, not only for his remarkable ability and talents, but for his excellent spirit and devotion to the cause of Christ. He is in many respects unusually well-fitted to preach the Gospel, and we commend him to the prayers of our readers that his ministry may be accompanied by the sanction of the Holy Spirit, without which the most distinguished ability will be of little account in the service of the Gospel.

—We believe we have not yet mentioned that the Rev. Narayan Sheshadri lately left Bombay on a visit to Europe. He has gone for six months in response to a desire expressed in Scotland that the churches there might have the opportunity of becoming personally acquainted with one whom they have long held in such high esteem.

—There has been a frightful conflict in some part of Louisiana between the whites and blacks, and 200 negroes have been burnt to death in a Court-house in which they were defending themselves. Louisiana has for forty years been notorious for the lawlessness and recklessness of its inhabitants. This terrible outrage will go far to rouse a feeling of determined opposition among the negroes of the South, who are largely in the majority and not so ignorant of their power as they were before the war. If the State is powerless to deal with the perpetrators of this outrage, it is to be hoped that the U.S. Government will interpose. At this juncture both the Mormons and the Indians are giving trouble. Among the former there is talk of another departure,—to Arizona, another flight from civilization. Darkness is found to be far more friendly than light to the Mormon institutions.

—We learn from the *Dnyanodaya* that a Moolvi is now preaching in Bombay, in the open air, in defence of Mahomedism, but especially in opposition to Christianity. Our contemporary gives us a specimen of his arguments. Christians, says this Moolvi, argue against the miracle wrought by Mahomed when he split the moon in two, and one half of it went through his sleeve, that a body more than 2,000 miles in diameter could not be made to do this; but in thus arguing they simply show themselves ignorant of the power of God to make the moon as small as he pleases. The Moolvi should explain how it is that this miracle is not mentioned in the Koran, and that Mahomed is expressly said in the Koran not to have wrought miracles. His other arguments, intended to depreciate Christ, also are contrary to the Koran, in which Christ is spoken of with honour as a distinguished prophet of God.

—We earnestly hope that the Mission of Sir Bartle Frere to East Africa is not to prove a failure. The Sultan of Muscat seems able to see only one thing, viz. that by the present system money comes to his coffers. That thousands of lives are annually sacrified in the traffic that yields him this tribute, seems to weigh very lightly on his Mahomedan conscience. Slavery is recognized in the Koran, and this will have neutralized many of Sir Bartle's most moving arguments. This Mission however ought not to be abandoned till an end is put to the horrible traffic. There is under the same roof with us an African girl who has just learned sufficient English to tell how she saw her own mother cut down before her eyes when she was seized and carried off. Slavery begins with murder,

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and all the way along its track is a track of blood.

—The reproach against orthodox Zoroastrians that they mutter their prayers in the Zend language without understanding a word of what they say, may now, says the *Bombay Gazette*, be partially removed. An edition of the prayers with an interlined translation in Guzarati has been published. The people of this country generally prefer to pray in a dead language, and do not seem at all to regard it as a disadvantage that they do not know what they are praying for. Brahmins and other Hindoos pray in Sanscrit, Mahomedans in Arabic, Parsees in Zend, Jews in Hebrew, and Romanists in Latin. In these cases prayer is not so much regarded as a petitioning, but rather as a meritorious work; not so much as a mode of asking as a mode of giving; it is a means of setting themselves right with God as regards the numerous transgressions of his will; something that God accepts instead of obedience. The virtue consists mainly in the quantity, and the rosary is useful for measuring this. The greater the self-denial, the greater the reluctance to pray, in that proportion is, we suppose, the merit increased. It is quite possible that many in Christian lands have essentially the same idea in their minds when they pray. It is a good work; a means of setting themselves right; a compensation for their ordinary delinquencies; and many of them perhaps think as little of the meaning of the words they mutter as the Parsee does. We saw the other day in a home paper the following notice headed "Anglo-Romanism at Louth:",

"A so-called mission of ten days has been recently held at the church of St. Michael, characterized by features utterly alien from the principles and practices of English Protestantism. We are told that there was even a distribution of crucifixes on the last day of the mission. The missionary priest, it is stated, stood near the pulpit, with an acolyte bearing a dish full of crucifixes at his side, and, having reverently blessed it, delivered a crucifix to the applicants who came up for them in turn, with the words 'Take up your cross daily, and follow Christ your Lord.' It is stated that most of the applicants for the baubles were young women. The mission priest at Louth gave a written form of resolution to be publicly offered to God. The faithful were directed to 'bring their pious resolutions, previously written out, on the last day of the mission, to the morning communion, that, being collected in a bag by the priest, they might be placed on the altar as the collective offering of the Church during the administration of the Holy Eucharist."

It would hardly do to compare this last form of piety with the Tartar prayer-wheel, but somehow or other the one seems to suggest the other to us. The idea of bringing some scraps of paper containing your written resolutions, to a priest to be offered by him on the altar! What a fundamentally erroneous conception of God must there be in the minds of those who imagine that they in this way please God! Instead of obeying, they write a promise to obey, and hand it up to God through a priest. Paul when he preached to the Athenians from the text of the Unknown God, upbraided them with worshipping God as though he needed anything, seeing that he gives to all life and breath and all things. He gives to all, and it is a mockery of God to draw nigh with gifts, instead of receiving that which he wishes to bestow upon us. Even our obedience is a gift from God, not a gift to God. "Ye are God's workmanship, created unto good works," is the language of the Bible to Christians. He does not know God, but is bowing down to a God of his own imagination, who thinks to propitiate God by anything he can do or say. We must avail ourselves of the propitiation that God has provided, and receive power from God to do all the good pleasure of his will. So long as the Parsees regard their prayers as good works by which they set themselves right with God, it will make but little difference whether they understand the prayers or not. When once the truth of God so shines into their heart that they discover their absolute bankruptcy of all goodness, and their need of a divine atoning Saviour, they will get a new and true conception of prayer, and will value it as a means of obtaining the grace of which all stand in need.

—We noticed last week the Belgaum Mission Report of the London Society. We have received a Report embracing the following stations of the same Society: Madras, Tripatore, Salem, Coimbatore, Bangalore, Bellary, Belgaum, Cuddapah and Nundial. In connection with all these there are 14 missionaries, 9 Native ordained ministers, 53 Native preachers, 919 church members, 110 of whom were added last year; 69 boys' schools and 24 girls' schools. Native contributions Rs. 2,412. In one of these Reports we read that 'the leaven of the Gospel is beyond a doubt silently leavening the masses, and a rich harvest of souls will be the result.' Rev. M. Phillips of Salem says:

"After the completion of more than eleven years of uninterrupted labour, I intend to visit my native country on furlough. My friend the Rev. H. Rice will carry on the work during my absence.

"It is out of place in a Report for one year to attempt to review and to tabulate the multifarious works in which I have been engaged during my sojourn in India. And if asked 'What is the *result* of your labours?' my answer would be, '*I know not; eternity alone will reveal it.*' If I could not point to a single convert as the result of my ministry, I should still have the consciousness that I had done my duty in obeying the great command, 'Go ye into all the world and preach the gospel to every creature,' and hence that my labour is not in vain. I thank God, however, that I can point to sixty-seven adult converts, who, together with many of their children, were baptized by me, as the fruit of my labours. Among these are the representatives of all the great castes or classes now existing among the Hindus, except that of the Brahmin. I consider this, with many signs of a richer harvest to come, as ample proof that evangelistic labour in the Salem District is not a failure, and as affording sufficient encouragement to devote the remainder of my life to this most blessed work."

We have marked a number of other extracts in these Reports, for our Miscellany.

Almost all men have their moments of depression. They lose their zest for the things that ordinarily occupy them; a feeling of sadness comes over them; the world does not look so bright by forty per cent. as it did before. They cannot always account for the feeling, neither can they shake it off by any effort of will. Well, what do they do at such times? How do they treat this mysterious dullness? There is one capital *recipe*, and men have almost unlimited faith in its efficacy; nineteen men in twenty will restore the tone of their spirits, by a glass of something stimulating, wine, brandy, gin, beer. It answers pretty well for the time; the mercury rises at once in the barometer; they are enabled to take a cheerful view of things.

Now we think it is often a great mistake to regard the feeling of depression as an enemy that must be rejected as quickly as possible. In the instances to which we refer, the feeling has its origin in a consciousness of the hollowness and vanity of the life we are leading, the paltriness of the aims upon which our powers are concentrated, the poverty of our joys, the need of some unknown element in our life. There is deep down in the heart a feeling that we have not got into the right path; are not doing the work that God intended us to do; are not in our right relations with God. Instead of stifling this feeling by the forced excitement that drink would produce, it would be vastly better to interrogate it; listen to the complaint which your own heart has to make; recognize the fact that you have not the peace of God; and look candidly at those facts which you evidently keep out of sight. Oh, but that will only intensify my feeling of uneasiness; I shall be in a fair way to become really unhappy; away with melancholy! let's have a glass of champagne. Stay, friend; have you so little manliness that you are afraid to look in the face the indications that you are approaching a cataract? The feeling of uneasiness may be your better angel, come to show you that you are advancing in the direction of a great fatality. Your convictions are from God; He is seeking to show you your need of something that you have not; in order to tantalize you? nay, but to satisfy you. Recognize those profounder needs of your being, and hear the voice of him who says, If any man thirst let him come unto me and drink.

It is a sad and humiliating thought that multitudes now-a-days make use of stimulants to fight off their convictions. The daily use of wine, brandy, beer, just serves to keep them above depression, and to make things look cheerful, and keep them from realizing the claims of God upon them and their obligation to yield themselves unto him to do his will. It constitutes a barrier which they have raised up to keep out God. If they were to be deprived of it, there might be reason to hope that they would hear the still, small voice of conviction, and become acquainted with the Gospel which they have hitherto rejected, and rejoice in the love which passeth comprehension and in the Friend who sticketh closer than a brother. In "A Pastor's Sketches" there is an account of one who was often brought to a certain measure of conviction, but always went back from it. He never could get peace. The minister was unable to explain the mystery, till one day he met him driving to the neighbouring town, and stopping to speak to him, noticed a jug in the cart. This told the story. He was going to get some more rum. The minister persuaded him to throw it away, and consent to give up the practice. It was not long before he was rejoicing in Christ. And this is one of the indictments which we have to bring against the use of stimulants. It is robbing multitudes of the pearl of great price, of righteousness, peace and joy in the Holy Ghost. It will be a harrowing thought to many in the last day that they took from the god of this world the glass that stifles conviction, rather than receive from their Maker the gift of eternal life in Christ Jesus.

The Bombay Medical Missionary Dispensary has been for some months under the care of Dr. Macdonald. Last month there was an average attendance of 21 patients daily; of new patients 8 daily. The

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majority are Hindoos; the Roman Catholics and Protestants follow; the Mahomedans are few, the Parsees still fewer. Not much use has yet been made of the Medical Mission Hospital. The accommodation is scant; the want of confidence on the part of the people will not be overcome at once. We learn from a Report that Dr. Macdonald has lately prepared, that out-door visiting has its difficulties in this country.

"While the patients are willing to come to the Dispensary, although totally unequal to the task of walking, they do not care for the visits of a doctor in their houses. With one exception, the few out-door patients came to us originally as ordinary Dispensary patients. In one case which I visited along with our Assistant we were kept in the lane—corresponding to the 'closes' of the Scotch towns—until the patient, in an extreme state of exhaustion from typhus fever, could be assisted out to us. Such a style of visiting is more likely to do harm than good, and it prevents us from gaining that access to the houses and families that we seek."

Dr. M. speaks in high terms of those that share with him in the work of the Mission. He adds:

"As the patients come in one by one for medical treatment, we have opportunities, often so valuable, of speaking to them personally. Tracts are given to all; a few words of advice, warning, encouragement or information to many; while occasionally we have discussions with the more intelligent and better educated about Christianity, Brahmoism, Caste, and other subjects that crop up in the course of conversation."

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LED BY THE SPIRIT.

We are told that kings and prophets under the old dispensation looked forward to the Messianic days with ardent desire and wondering expectation. Yet theirs was a glorious dispensation. The kings and prophets of the Jewish people were singularly favoured. The visits of angels were not unfrequent. How glorious the vision that Isaiah beheld of the Lord of Hosts upon his throne with seraphim surrounding! The translation of Elijah; the miracles of Elijah and Elisha; the visions of Ezekiel and Daniel; how marvellous! Look at Belshazzar, king of Babylon, entertaining 1,000 of his nobles in a magnificent banqueting-hall, so carried away with the idea of his own unapproachable greatness that he even goes the length of calling for the sacred golden vessels brought from the temple of God at Jerusalem, and ordering them to be filled with wine for the use of his concubines; see him as he changes colour at the appearance of the fingers writing upon the wall a mysterious decree of heaven, as he becomes livid with horror, and trembles in every joint; see him as he hears from the prophet Daniel, the dread significance of those words of the God whom he had despised! We are ready to ask, Can anything exceed the wonders of these ancient records? Is not everything about our own times very commonplace in comparison with the supernatural events of the Mosaic dispensation? Yet our Lord tells us that the kings and prophets of those times looked forward with strong desire to the days of the Messiah, to the privileges of our days. Greater than all who were born of women, was John the Baptist; and greater than John the Baptist is the least in the kingdom of heaven. Joel, looking forward to the days of the outpouring of the Spirit, rejoiced to announce that the gift of the Spirit would not be limited to prophets and priests, but would be common to all classes and conditions; servantmen and handmaidens would share in the baptism and witness wonderful revelations. Thus the Holy Spirit saw fit to describe the great characteristics of his own dispensation. And nothing could exceed the grandeur of the power put forth by the Holy Spirit in the early days of this dispensation. More was accomplished in a single day than in the whole ministry of our Lord. His whole ministry was simply introductory to this dispensation. Angels are seen coming and going, in connection with our Lord's death and resurrection and ascension, and with the early movements of the Gospel. But their presence is by no means of overwhelming importance; they do not absorb attention; One greater and mightier is there, even the Lord the Spirit.

If an angel were now to come down from heaven and to join himself to some believer, lodge with him, go out and come in with him, take part in all that he did, and in a word should endeavour to add himself with all his resources to the life of the believer, people would look with wonder upon the man so singularly favoured, and all the ends of the earth would hear of it. This simply shows how very awfully our conceptions of the divine power and majesty of the Lord the Spirit, have shrunk. What is an angel to the Lord of angels? A legion of angels would prove a very inadequate force to bring up man the sinner from the horrible pit in which he is sunk by sin. As many as are led by the Spirit of God they are the children of God. Can we be led by the Spirit of God, if we do not ascribe to him the attributes of God? If the presence of an angel would seem to us something more amazing, more expressive of God's interest in us, can we be held guiltless of outraging the divine authority and power of the Holy Spirit? Do we not grieve the Holy Spirit by such unworthy conceptions of sin? He that is least in the kingdom of heaven, this dispensation of the Spirit, is greater than Elijah, Daniel or John Baptist, because the Holy Spirit is given without measure to Him. He is a temple of the Holy Ghost. He who is the author of all miracles and of all supernatural deeds of all ages, is with the believer, never to be sundered from him. How vast the responsibilities connected with such privileges!

But the manifestation of the Spirit is according to our faith. If we have limited views of his power, we shall see it very feebly displayed. If we expect from him less than we would from an angel, we shall have less. When Christ was on the earth in his flesh, men's sin in rejecting him was estimated by the greatness of the being they rejected. The sin of those who profess to receive the Spirit, in these days, will be estimated by the greatness of the Spirit. If it would be a great sin to slight a message brought by an angel from heaven, what are we to think of the sin of refusing to obey the dictates of God's Spirit? Nothing that we can conceive of, would have such a transforming and exalting effect upon the Church of Christ, as for Christians to attain to just views of the Spirit that dwells in them and leads them. God is love; and the Spirit is God; and the Spirit is with every believer. We are a habitation of God through the Spirit. It is no degradation to the Spirit to be with us in any work however trivial or common or menial, that is assigned to us in the providence of God; but it is an unspeakable dishonour to the Spirit to suppose that he will go with us in any sinful work or utterance. If we are led by the Spirit there must be the utter repudiation and abandonment of all that is sinful. The same word is used in the Greek to designate the air we breathe and the Spirit of God; the one being the emblem of the other; and as we live by breathing the air, so we live spiritually by the guidance of the Spirit. If we live in the Spirit, says Paul, let us walk in the Spirit.

FIRE WORSHIP.

The *Guzarat Mitra* again finds fault with us. It appears that we were lately guilty of speaking of the Parsees as fire-worshippers. This, says the *Guzerat Mitra*, is a falsehood, and falsehood it will always remain. The Parsees, in the matter of religion, are not what they were once supposed to be by some people, but are adorers of Him whom all must pay homage to, and who blesses the Christians and the Hindoos alike. The *Bombay Guardian* is not only guilty of falsehood but of want of generosity; 'he *loves* to call the Parsees fire-worshippers; it pleases his heart and affords him infinite satisfaction; he highly exults over the assertion.' In other words, we called the Parsees fire-worshippers out of pure malignity. Well, if it was malignity and falsehood on our part to call the Parsees fire-worshippers, what must it be in their sacred books, in their Avesta, to call them the same thing? Are they not commanded to worship fire, in those books? Are they not particularly instructed therein how to carry on this worship? Are there no fire-temples among the Parsees? Are there not priests connected with these temples whose business is to keep alive the sacred flame with unfailing supplies of sandal-wood? Do not the Parsees throng to these temples to worship the fire? Do they not say their prayers to it? Do they not think it a sin to extinguish fire?—We can say honestly that nothing was further from our mind when we used the expression, than to give offence. How could we suppose that the Parsees should take offence at being spoken of as their own sacred books speak of them? Do we insult them when we say that they do what the Avesta commands them to do?

The *Jam-i-Jamshed* follows up the remarks of the *Guzarat Mitra*, and says that this name is insulting to the Parsees. It does not see the necessity of giving them pain by applying to them a name which goes against their conscience. The *Jam-i-Jamshed* goes on to state that the Parsees, Mussulmans and Hindoos worship God in the same manner as Christians do. We may infer from this that as the Parsees are not fire-worshippers, so the Hindoos are not image-worshippers, and that all alike worship the same God, in the same way; in spirit and in truth.

Any one who reads the *Guardian* without prejudice will easily see that we have no desire whatever to give pain to any class of religionists. We say of Europeans things as bitter and unpalatable as we say of Natives; and the writer of this is always ready to acknowledge that the first half of his life was spent in darkness as great as that of any of our Native friends. At the same time we acknowledge that we do not carry on this paper with the aim to please men.

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There are some who believe that an editor should be guided by the convictions of his hearers; should at all events take pains not to wound their convictions. Alas for us, if we had been left undisturbed in our original convictions! There is no more sacred obligation upon a teacher than to declare the truth, however distasteful it may be. We love peace as much as any one, and it always goes against the grain of our nature, to enter into controversy; but when we have to choose between truth and man's favour, we cannot but choose the former.

The Parsees would never have dreamt of denying that they are fire-worshippers, if through contact with Europeans and familiarity with Western ideas they had not come to understand that the reproach of idolatry attaches to the worship of God under material forms. So far, the irritation displayed by our Native contemporaries is a good sign; it shows that a higher conception of worship is beginning to dawn upon the minds of many, and it may be hoped that some of them will be brought to see that it is idolatry to bow down in prayer to any created thing.

Some eight or ten years ago the present Roman Catholic Bishop of Bombay, on the principle, no doubt, that what is weakest in a system demands most support, published a pamphlet on the use of images in worship, in which he endeavoured to establish a distinction that allowed those to use material objects in worship who kept in mind the true nature of God. Our Native friends were very glad to avail themselves of his arguments in the endeavour to show that they are not guilty of idolatry. But the distinction made by the Bishop, is not one made in the Scriptures. There the attitude of worship before an image or before a created object, and the language of prayer addressed to it, is idolatry whatever may be in the heart. When the Jews were at the foot of Mount Sinai, tired of waiting so many weeks for Moses, they insisted upon having some visible objects of worship, such as they had been accustomed to in Egypt, and with one consent fell down before the golden calf. Did they mean thereby to deny Jehovah? Not at all. When they saw the calf, they exclaimed: "These be thy gods, oh Israel, which brought thee out of the land of Egypt. And Aaron built an altar before it and made proclamation and said, To-morrow is a feast unto Jehovah." Exodus xxxii. 5, 6. It is as plain as anything can be that they had no intention of renouncing Jehovah, but they wished to worship him through some visible object. But this was the very thing which God had forbidden. Men are so much under the power of things sensible, that they are hindered and not helped by these to realize the presence and perfections of the true God. God inflicted a terrible punishment upon the Jews for this their sin. It is invariably connected with a degradation of the true character of God in the minds of the worshippers. Bishop Meurin acknowledges that it would be a great sin for a man to address an image in worship, unmindful of the real nature of God; but the tendency is directly to this; and when we remember the carnality of man, his enslavement to sense, his ineptitude for purely spiritual things, it is evident that they who put before him images or created things as objects of worship, are tempting him to a great sin. At all events the language of Scripture is express: Thou shalt not make to thyself the likeness of anything in heaven, or earth or under the earth; thou shalt not bow down to them or worship them. There is no trace of any distinction made in favour of those who in bowing down to the image think of God.

The *Guzarat Mitra* thinks that we wish to show the people of this country that they are not worshipping God in order that they may accept of Christianity; and that if it can be shown that they worship God, our occupation would be gone. He is greatly in error. We are here to tell people that God has provided salvation for sinners, through the death and resurrection of Christ; and if all the idolatry and polytheism in India were to come to an end tomorrow, our message to every man would be just as urgent. The Brahmist and the worldly European need this salvation as much as any. *

WHAT IS TRUTH?

Thou hast tried them which say they are apostles, and are not. (Rev. ii. 2.) These letters are to the churches. They tried their preachers according to the Gospel standard, the signs of an apostle, and found them wanting. And so the churches are to try those who claim to be the successors of the Apostles. Woe unto us if we can bear to hear them that are evil!—These letters to the seven churches help us wonderfully to realize that the living, loving Saviour is with us always, and is profoundly interested in all that concerns the churches.

This thou hast. (6.) There is serious admonition because there had been declension from the first love; a thing to be repented of and that quickly; under penalty of a complete withdrawal of grace: yet the Saviour mentions as a thing for congratulation that the lapse had not been total,—the fallen one had not gone so far as to approve the deeds of the Nicolaitanes. Christ shows us in these verses (4 and 6) what the mantle of Gospel charity is for.

To him that overcometh. (7.) To him who is enabled to present all his powers, without reserve, and with fullness of intelligence, for the manifestation of Christ in the world. We consecrate ourselves up to the measure of our perception of God's will; and then we discover a something more in God's will than we saw before; we consecrate ourselves anew and receive Christ for the new need; then again a page is turned in the book of God's will concerning us; and so on till we come to the measure of the stature of a perfect man in Christ Jesus. A comparison of the several conclusions of these epistles will show that the apostle is not referring to a victory obtained at death. A careful study will show that the rewards held out here by the great Head of the Church to the Christian victor, are realizable here whenever the overcoming faith shall be present, although the promised experiences are such as Christians have not yet had in this world. All things are possible to him that believeth; and we are persuaded that faith shall have to do with the mightiest events that are mentioned in prophecy.

A new name written, which no man knoweth saving he that receiveth it. (17.) Some precious revelation of Christ will be made to him that is not made to others, and he will not be able to tell it to others. This will be a part of his trial and of his victory, that he has the precious knowledge and gets no credit for it from men, and is not listened to more than others. But afterwards this new name is written upon him (iii. 12), and is made manifest in him to all. Christ's new name is Christ revealed as he has not yet been, in glory and in the complete redemption of his people.

I know thy works. (19.) The vine knows its own fruits. Notice here the following couplings: works and charity; service and faith; patience and works. Many in our churches think it not necessary to express their faith, love and patience in external acts; the Lord knows their heart. But he that constantly met Peter's assurance, Thou knowest that I love thee, with the command Feed my lambs, here refuses to recognize love except as it is associated with loving works, faith except as it is conjoined with believing service, or patience except as it finds utterance in appropriate actions. Patience in the Scriptures, is enduringness, patient continuance in well-doing. Abraham had as much faith when he started for Mount Moriah as when he actually stretched his son Isaac upon the altar; but God required that it should be expressed in action.

The last to be more than the first. The youthful disciple is loving and zealous; but too many forsake their first love and in process of time get into some lifeless groove. But these had the principle of enduringness; they were not satisfied with doing the same works as at the beginning; they brought forth more fruit.

Jezebel. (20.) This seems to be the dawning pre-intimation of what appears fully developed in ch. xvii. See 2 Thess. ii. 7. Jezebel was a heathen woman married to a prince of Israel, and she made use of the authority of the state in propagating her ideas.

I gave her space to repent. (21.) Is this the reason the Thyatiran Church tolerated her? The call to repentance would seem not to have been faithfully spoken by them. It needs to be accompanied by a faithful exposition of the sins to be repented of.

I am he who searcheth the reins and the heart, and will give unto every one according to your works. (23.) Here again the heart and the works are coupled together. The Lord looks at the heart, in the works. 'Thou hast left thy first love' (ii. 4) might seem an exception to this, till we look at the next verse: Repent and do the first works.

Keepeth my works. (26.) To keep Christ's works is to keep his words; for there is a perfect correspondence between the works and words of Christ.

He shall rule them with a rod of iron. (27.) An unbending sceptre, the sceptre of unchangeable righteousness. At present nothing would appear to be more pliable than the Sceptre of Christ in the estimation of men, aye, of the Church. The liberties taken with his truth are awful. 'Thou shalt' is twisted into 'Never mind;' and 'Thou shalt not' becomes 'You may.' But the words of Christ must be restored to their original significance, and unswerving obedience be shown to be the essential characteristic of his people. The verb for 'rule,' ποιμανει, designates the work of the shepherd. Christ is not here exhibited as a wrathful conqueror annihilating his enemies, but as the Sermon on the Mount exhibits him, or the Gospels generally.

As the vessels of a potter shall they be broken to pieces. (27.) No destruction of life is here meant; but the destruction of all those institutions and arrangements and systems that are opposed to the advance of Christ's kingdom.

As I received of my Father. I have given unto then the words which thou gavest me.

The seven Spirits of God. (iii. 1.) These are here mentioned along with the seven stars, *i. e.* the angels of the seven churches. While the Spirit is One, yet there are somewhat different manifestations in different churches.

I have set before thee an open door and no man can shut it. (8.) This has been fulfilled whenever the Church has had the missionary spirit.

Which say they are Jews, but are not. (9.) A Jew who does not believe on God's anointed One, is no Jew. A Jew who rejected the authority of Moses was expelled; but Moses was simply a schoolmaster leading to Christ; and Moses himself announced that whoever should not receive 'the prophet like unto him,' the Minister of the new Covenant, should be cut off from the people.

I will write upon him the name of the city of my God, New Jerusalem.. (12.) The New Jerusalem indicates the glorified and triumphant state of God's people; and to write this name upon a be-

* There are certain Sanscrit shloks said to have been presented by the Parsees on their landing in this country to the Hindu ruler of Sunjan, which have been translated and published by Dustoor Aspendiarji Kamdinji, in which the Parsees are described by themselves as fire-worshippers. The first shlok is thus translated: "They who worship the sun, fire, wind, earth, ether, water, the five principal elements, the three worlds, three times a day, through the Nyaish muntras, and the divine Hormuzd the chief of the Suras, the greatly endowed, the exalted, the compassionate one, are we, the fair, the bold, the heroic, the powerful, the Parsees." In the Atish Nyaish, one of the most frequent supplications addressed to fire by the Parsees, occurs the following: "Give to me, O Fire, the son of Hormuzd, speedy ease and a speedy nourishment and a speedy livelihood." The whole is given in Dr. Wilson's work on the Parsees, with very much more bearing on this subject.

liever is to cause him to appear in that glorified and triumphant state. The name written on a man tells us what is in him, what he really is. This will be the manifestation of the sons of God.

I know thy works that thou art neither cold nor hot. (15.) Here again the state of the heart is sought in the works done. It is most important that we understand this principle. It won't do for us to say, Lord, thou knowest that I love thee. He will not know it till men know it, *i.e.* till it is expressed in unequivocal acts. So in Matt. xxv., the account of the judgment, it is only the love which finds expression in acts that calls down benediction.

As many as I love I rebuke and chasten. (19.) These Laodiceans had prospered in worldly matters, had been for some time exempt from persecution, had become rich, and had looked upon this prosperity as a token of God's complacency; whereas they had good reason to believe that he was displeased with them.—Men are very slow to understand that the goodness of God, in Providence, is intended to lead them to repentance.

Epitome of News.

Saturday, April 12, 1873.

—The remains of Dr. Guthrie were interred in the Grange Cemetery, Edinburgh. The procession, about one mile in length, was witnessed by about 15,000 people. A wreath was laid on the coffin by a ragged-school boy, and a hymn was sung by children at the conclusion of the service at the grave.

—The author of "Episodes in an Obscure Life" says in the *Day of Rest:* "'Benevolence' now-a-days, it seems to me, is getting most morbidly sensation-loving. There are scores of little girls quite as friendless as was the poor little orphan saved from the *Northfleet*, but who offers to adopt *them?* No notoriety attaches to them—they are simply ragged, dirty, uninteresting little crossing-sweepers, match, cress, and flower sellers, and so on; and therefore, philanthropists do not bid against one another hotly to obtain possession of them. Again, without any discrimination between the survivors of the wreck—some doubtless *most worthy of honour and deep pity, as well as* of help, but many (if they can be said to be worthy of anything) only of a bare start to enable them to begin to earn their bread again—thousands of pounds are subscribed for a number of persons simply because they happened to sail in a ship lost under startling circumstances. But there is sensationalism in our normal almsgiving also. Charity sentimentally pets as pensioners those who have not attempted to do their duty in the station unto which it has pleased God to call them, until whole districts are demoralized into nests of impudently lazy mendicants. Give alms of thy goods: or, if that cannot be done, never turn thy face from any poor man, any one who really hath no helper; but it is high time that this other text were taken a little more frequently, 'If any would not work, neither should he eat.'"

—From "the Report of the Convocation of the Province of Canterbury on Intemperance and its Remedies:" "A legal power of restraining the issue or renewal of licenses should be placed in the hands of persons most deeply interested and affected, namely, the inhabitants themselves, who are entitled to protection from the injurious consequences of the present system. Such a power would, in effect, secure to districts willing to exercise it the advantages now enjoyed by the numerous parishes in the province of Canterbury.

"Few, it may be believed, are cognizant of the fact that there are at this time within the province of Canterbury upwards of one thousand parishes in which there is neither public-house nor beer-shop, and where, in consequence of the absence of these inducements to crime and pauperism, according to the evidence before the Committee, the intelligence, morality, and comfort of the people are such as the friends of temperance would have anticipated."

Monday, April 14.

—The Government of India publishes the following order: "His Excellency in Council takes the opportunity afforded by Mr. Linton's plea, that it is no unusual thing to employ peons in procuring bazar supplies, to direct that the Government of Bengal will impress emphatically on all public officers that the employment of public servants in making purchases, or in any private matter in which the receipt or expenditure of money is concerned, is most strictly prohibited, and every breach of this order which is brought to the notice of Government will be severely dealt with. Bribes had been freely given to Mr. Linton's servants by the subordinate officials, while he himself, in defiance of a well-known order, employed his Court peons to purchase fowls for him. As a natural result, they were purchased at unfairly low prices; and Mr. Linton used his official authority to force the peons to bring them in at the price which he chose to name."

—*Friend of India:* "At the beginning of 1872 Sir William Muir issued an order asking for information as to whether the habits of the people in the use of opium were affected by the extension of poppy cultivation. 'So long,' he remarked, 'as the demand from China continues as it is, the gains from the export trade will, beyond all comparison, outweigh the loss of profits from home sale, but it would be dearly purchased at the expense of the morals of the people.' The answers of the officers are almost unanimous in stating that the cultivation of opium not only fosters in the local population a tendency to greater indulgence in its use, but also tends to increase the number of persons who consume the drug. At what rate the increase is progressing it is impossible to say. An enumeration of opium-eaters, to be compared at some future period with a similar enumeration, is the only method by which the increase could be tested, but there are many obstacles in the way. It lies with the officers of the N. W. Provinces to overcome them. All over Rajpootana, and in the large towns, the consumption of opium is serious alike in its quantity and its effects. Smuggling supplies Calcutta, for instance, with an amount of which the revenue authorities know nothing."

—Year by year the number of lunatics in India is increasing, and the predisposing cause may in nearly every case be attributed to the use of drugs or spirits. Hereditary transmission, cranial injury, excessive study or trouble, which in England and Europe generally are found to be the agencies that fill lunatic institutions, are seldom the causes in India. Moreover, while in England it is penal to keep a lunatic in a private house without sanction, in Bengal a very small proportion of the insane population is under Government care. In Dacca alone there are a hundred and fifty mad persons watched by their relatives. Only those who are criminal, homeless, dangerous, and incurable find their way to asylums.

We cannot speak too highly of the industrial management of the Bengal Asylums. In a daily strength of 830 there were 716 usefully employed, the women in wheat-grinding, spinning, tailoring, and preparing food, and the men in brick and road making. The system is more voluntary than coercive, and leaves nothing to be desired. Exercise and occupation are far better methods of quelling noisy and violent madmen than restraint. It is a pity that no effort is made to provide some kind of recreation and amusement. It has been a work of twelve years to bring the industrial system to its present efficiency, which admits of labour being turned to the advantage of Government and applied to the clothing and feeding of lunatics. At the Dullunda Asylum, under Dr. A. J. Payne's able superintendence, a large swamp has been converted into an ornamental and productive garden, furnishing vegetables in abundance, and producing the best kinds of fruit both for use and sale. Without cost to Government, property of large value has been collected, a prison-like group of barrack ranges changed to pleasant garden-houses, and a disorderly herd of idle and turbulent madmen has given place to an industrious population, usefully, healthfully, and profitably employed.

Tuesday, April 15.

—*The Advance:* "The N. Y. *Tablet* not long ago gravely asserted that from the nature of the case it is impossible for a Roman Catholic to be bigoted! And now, in tones which for ingenuousness 'Truthful James' could not surpass, the *Western Catholic* asserts, and in a long editorial undertakes to argue, that 'the Catholic Church *is* tolerant,' and 'never adopted, never counselled, persecuting measures,' 'never even in one solitary instance initiated a spirit of persecution against heretics. The Spanish Inquisition was a persecution in which Spaniards committed outrages, but it is denied that it was a 'religious' persecution; it was only 'political.' The writer uses an illustration, the last part of which, it must be admitted, is strikingly apt: 'Then, like to the hen gathering her young ones under her wings, the Church gathered her faithful children around her, and *expelled* her rebellious sons'—with sword, dungeon, and fagot! At all events it is a hopeful fact that the principle of toleration has come to be praised by them as so obviously right, even if there is considerable 'cheekiness' in making assertions which all history flatly contradicts. The fact is, both Roman Catholics and Protestants in former times have resorted to persecutions, and any one who asserts the contrary simply flies in the face of what all intelligent persons know is true."

—"Father Burke recently remarked that out of the Romish Church 'there is no salvation, except under the mean pretext of invincible ignorance—which means that if men knew a little more they would be damned—they are just ignorant enough to be saved; a little knowledge would be the ruin of them.' The eloquent Irish orator grasped the sword by the blade when he made that remark."

—*Indian Statesman:* "We are informed that the Rev. Mr. Ganpatrao R. Navalkar has been licensed as a preacher by the Free Church Presbytery of Bombay."

—*Times of India:* "A karkoon was sentenced by the Hoozoor Deputy Magistrate of Surat to two months' simple imprisonment and a fine of Rs. 40 on being convicted of stealing some stamps from the Court of Small Causes. The prisoner, not satisfied with the sentence, appealed to the District Judge, who sentenced him to six months' imprisonment with hard labour."

—The same: "The English translation of a Pehlvi text of the *Ardaeviraf Nameh* has been recently published by order of Government. The translation has been done by Dr. Martin Haug, but the Pehlvi and Persian texts have been supplied by Dustoor Hoosungjee Jamsetjee. With respect to the English version the *Jam* complains that Dr. Haug has made a most unpardonable blunder calculated to hurt the feelings of the Parsees. The name of Ardae Viraf is held in veneration by the Parsees for his having done much to revive the Zoroastrian religion. Dr. Haug, however, is pleased to say that the Apostle married his seven sisters! The *Jam* states a scholar well acquainted with the ancient and modern Parsees, like Dr. Haug, should have taken more care in making assertions which have not a shadow of truth in them. It also asserts that Herodotus in his writings mixed much of ridicule and untruth in order to insult the ancient Parsees, and that Dr. Haug, knowing this, should have taken advantage of a false text, is to be regretted."

—*Bangalore Spectator:* "The late Rev. J. Stephenson.—We regret to record the death of this Missionary at Ootacamund on Monday. He had gone there on sick leave, and the sad news reached the station yesterday by nine. Till a few weeks ago Mr. S. was earnestly working at Toomkoor, where he was highly respected. He was a good Canarese scholar. A wife and four children are left to mourn his loss. Within the past couple of months two Missionaries connected with the Methodists have passed away.

—*Indian Daily News*:—"In defending the opium monopoly from the charge of 'immorality,' which has so frequently been brought against it, the *Indian Economist* observes that 'were the cultivation abandoned altogether, and the land put under cereals, the food-supply of the country would be augmented by little more than ½ to 1 per cent.' The remark regarding the food-supply 'of the country' is rather vague. If it refers to the tract of country in which opium has displaced food-grains, it is false and misleading; whereas if it refers to the whole empire it deliberately ignores the whole point of the argument. The food-grain cultivation of the opium tracts would probably be doubled if poppy cultivation were abandoned; and the charge brought against the Government is that the poppy cultivation displaces food-grain in tracts of country in which severe scarcity is of frequent occurrence. Every death that has occurred or may occur in these tracts from scarcity will lie at the door of the Government of India, which is reducing the food-products of certain districts in order to derive a revenue from the Chinese, in open violation of the wishes of the Chinese Government."

Wednesday, April 16.

—The *Enchantress*, with Sir B. Frere, arrived at Muscat on the 12th inst., all well.

—Telegram, Rangoon, April 15, 6 P. M.: "The Burmese Ambassador arrived here to-day. The Chief Commissioner having declined to accord him the same honourable reception as he met with in England and in Calcutta, His Excellency declined to land." It will be well if the Chief

Commissioner, the Hon. Ashley Eden, does not launch us upon another sea of trouble one of these days.

—Belgaum Correspondent of the *Times of India*, April 12th: "Yesterday, about two o'clock, the storm began to rage, large trees were broken in two, tiles blown from bungalows and barrack-rooms by the thousand, the rain descending till 4 P.M. in torrents, the trees, hedges, and gardens have been cleaned from a long accumulation of red dust. This day the storm, as yesterday, set in accompanied with much thunder and lightning: some of the claps of thunder were terrific. Four deaths occurred. Colonel Richards' ayah had just entered her room in the compound to see to her children when the lightning struck a tree close to her place, ran down the tree, pierced the wall and entered the woman's temple, killing her on the spot; near the Fort a lad was struck, and two men on their way to Shapoor; the three were killed on the spot."

—*Deccan Herald*: "The question of how to settle our children for life is one which is pressing very painfully upon old Indian fathers at the present day. There never was a time when so many people needed employment in this country, or when it was more difficult to obtain it. It seems a strange state of things that our sons and our daughters, who are sent as a blessing to us, should cause us so much anxiety: nothing to our mind could teach us more clearly the unnatural condition to which this world is tending than this one fact. If the present order of society were what the providence of God intended it should be, surely every well-doing man and woman who goes to compose it should be able to obtain food and raiment; and, after all, what does the highest member of it obtain more than that? But we have increased our wants to such a degree that there is no knowing where we shall find ourselves at last; the demand for luxury and refinement seems never to be satisfied; consequently the difficulty of obtaining a competence is increased. The salary which would have been considered ample for a family by men in past generations will not meet one's own personal expenses now."

The *Herald* suggests that Government might give waste lands in this country at low prices for sheep-farming purposes, as in Australia. Young men of different families might put their little all together and work the farms with profit.

The *Herald* says: "The Queensland wool sometimes fetches as high a price in the London market as 2*s*, 6*d*. a pound, while one shilling is calculated to cover, with good management, all expenses in production."

Thursday, April 17.

—Here are two stories from the daily papers, one about a snake, and the others about a tiger:

A son of Mr. Shields, Army Clothing Department, Calcutta, aged 7, was playing with a snake, which a servant killed. The child, very much affected by his loss, complained to his father about it on his return home. "Mr. Shields' horror might be imagined when the servant showed him a dead *cobra de capella*, and stated to his master that that was the plaything that he had destroyed. He said that he found the snake coiled round the child's left wrist, and the child was patting it with his right hand. The moment he approached the child, the snake uncoiled itself, and made a dart at him. He ran away, and, after arming himself with a stick, saw from a distance the snake on the child's wrist again. He beckoned to the boy to come near him, and while the snake got away from the child, and was trying to escape, he killed it with the stick."

"The following extraordinary circumstance occurred on board one of the Eastern Bengal Railway Company's steamers plying between Goalundo and Dacca:—On the evening of the 6th instant the steamer *Prince Alfred* came to and anchored in 8 fathoms of water, about two miles S. E. of the mouth of the Urial Khan River, and about one mile from either bank. Some time during the night a young tiger swam off to the steamer, and got on the rudder. At 3 A.M. on the morning of the 7th, No. 3 Flat's boat coming alongside with a line passed close to the steamer's rudder, the tiger sprang into the boat, knocking a lascar down, clawed him badly, and then sprang on board the steamer, charged across the afterdeck, knocked down and wounded two other lascars. The beast then came along the starboard side and seized another man, who was badly bitten through the right hand and shoulder, and severely clawed down the back. He then got behind some hen-coops, where it was thought prudent to let him remain till daylight. At 5-10 A.M. he came charging out along the starboard side, then across the foredeck, knocked down another lascar, and tried to spring from the steamer to No. 3 Flat. Just as he sprang from the steamer Captain Huey fired at him and wounded him badly. He then fell into the river and made for the paddle-wheel, where he was shot. He measured between 7 and 8 feet. The wounded men were promptly attended to, and their cuts sewn up and dressed by a native surgeon that happened to be a passenger on board the steamer."

—To these we may add another story about cats, from the *Times of India*: "A correspondent writes to say that the Parsees have an extraordinary antipathy to cats, and that occasionally they will beat a cat to death if one should come in their way. It happened the other evening that a favourite cat, the property of a Hindoo, was sitting at its master's door when a fierce-minded Parsee, passing by, at once killed the cat. The Hindoo, on returning home, found that his cat had been killed in this violent way, and was in a great rage thereat. It is remarkable, if true, that Parsees should be hostile to cats."

—The *Indian Statesman* gives a glowing account of the "Royal Dover Gardens" at Port Blair, and states that a ticket-of-leave convict laid down the sum of Rs. 1,000 for the right to farm it during the current year. "It must be confessed," says the *Statesman*, "that the fortunate convict who invested Rs. 1,000 for twelve months' possession of such a well-stocked domain has acquired a very pretty property; while under the system of allowing ticket of-leave men 'assigned servants' in proportion to the extent of their holdings, on payment into the Settlement Treasury of one rupee a head per mensem, he will be at the head of a considerable establishment—in fact a small Rajah."

—It is difficult to please everybody. A correspondent of the *Times of India* is sorry for the departure of the Income-tax. He says: "You must have noticed a distinct growth of general interest in public affairs since its re-imposition." The inference is that interest in public affairs will now die out. The press, we think, will find the abolition of the Income-tax a loss—every one had something to say about it, and now that fruitful subject is gone.

—Baboo Bhoobun Mohun Sircar writes a long letter to the *Indian Mirror*, from which we take the following remarkable statement! "Brandy and other wines are clandestinely sold retail in certain dispensaries during all hours, especially late at night, without license. Curiously enough, it is a general impression among the proprietors of almost all dispensaries that they can sell wines with impunity up to four ounces, even if the requisition be not for medicinal purposes. At night some of these medical halls are converted into something worse than coffee-houses. The partners of a dispensary (often medical men), the practitioners engaged on commission, and some of the well-to-do customers generally meet in a private room of the dispensary, and merrily enjoy the pleasures of Bacchus up to a late hour. One of the compounders serves the party with measured quantities of brandy or other wine, and each has to sign his bill of fare before he separates. Would you believe me, Mr. Editor, were I to tell you that the *items* entered in the vouchers presented for signature are varied according to the *parties* for whom they are intended? The wines consumed by *medical men* are entered as such in their vouchers, whereas in the stead of the wines consumed by *laymen* the name of some medicine or essence is substituted in their vouchers, to ensure the realization of the bills in case of non-payment. It is generally believed that druggists can safely dispense any quantity of brandy or other wines on the authority of a doctor's prescription, whether it be for the doctor's own use or for the use of his patient. For this reason they make no hesitation to take genuine vouchers of wines from their *doctor* customers which they cannot safely do from the *lay* ones, and hence their surreptitious attempt to preserve the validity of such vouchers, by inserting the name of some essence or medicinal mixture of equal value with the wine actually sold and delivered."

Friday, April 18.

—*Ceylon Times*: A Human Sacrifice; "It is the belief of all Orientals that hidden treasures are under the special guardianship of supernatural beings. The Singalese, however, divide the charge between demons and cobra capellas. Various charms are resorted by those who wish to gain the treasures. A *puja* is sufficient with the cobras, but the demons require a sacrifice. Blood of a human being is the most important, but, as far as it is known, the Kappowas have hitherto confined themselves to a sacrifice of a white cock, combining its blood with their own, drawn by a slight puncture in the hand or foot. A Tamil has, however improved on this, as our readers will see by the following case, now in the hands of the Justice of the Peace.

"Some Kulis of Agrate were led to believe that a vast treasure of gems was secreted somewhere in the neighbourhood, and consulted their Kodangi on the subject; he heartily joined in the project of searching for the gems, and undertook to invoke the demon in charge, and point out the exact locality where the gems were lying. The Kodangi insisted on a human sacrifice as the only mode of obtaining the riches. The same evening the first-born of the party who had raised objections was missing. He at once informed the superintendent of the estate, and search was made for the boy. The police were informed, and Inspector Davids and two constables proceeded to the spot and apprehended the Kodangi and another on suspicion. Next day the pooor boy was found in a bush with his throat cut, and every appearance of the blood having been taken to ensure 'Old Nick's' grace. One of the partners has disappeared, and he is supposed to have been the cut-throat. The case is adjourned till the apprehension of the absconding party. This shows a depravity amongst the Tamils not hitherto known to the planters."

—The correspondent of the *Madras Mail* writes: "The French nation seems as gay and light hearted as ever, and shows neither in the people nor their fashions any sign of 'tristesse.' Dress with them is quite as costly as ever. Some of the washing-dresses, which, by the by, well-dressed women there never dream of wearing after they have been washed, cost as much as £40! One good and economical idea, however, they have introduced of late, viz., changeable trimmings, that is, trimmings attached to dresses by buttons and buttonholes on the under side: these are of a different colour, and by turning them and rebuttoning them the dress assumes a totally different aspect. I saw this carried out on a stone-coloured poplin; a battlemented trimming of silk bound with black went down and across the side breadths, and all round the tunic at the back, and it was fastened by buttons sewn on to the dress; wherever the buttons came there was a buttonhole, and on one side the silk was red, on another blue; in ten minutes the costume was metamorphosed."

—Deaths last week, 341.

—*Overland Mail*, March 28: A financial scandal has arisen in connection with the Post Office. Nearly a million having been expended on telegraphs in anticipation of votes.

Mr. Plimsoll's movement against unseaworthy ships is attracting great attention. An enthusiastic meeting has been held in London; several Board of Trade inquiries have been ordered.

A Ministerial misunderstanding at Madrid is likely to lead to the resignation of Senor Castelar and Senor Acosta.

The principal of the Bank forgers have been arrested in America. The New York police are said to have warned the authorities here of this very gang, who were connected with extensive frauds in America.

It is announced that the Maharajah Dhuleep Singh intends to oppose Mr. W. H. Gladstone at Whitby—a novel precedent for Indian Princes who have money to spend, and an ambition to be influential with the English Government.

Amongst the deaths recorded this week are:—General Sir R. Church; Lieut.-Col. H. C. Sandys, Bengal Retired; Surg.-Major W. Brydon, Bengal Retired; Capt. W. H. Cockell, Madras Retired; Capt. R. W. Piper, late 46th Foot; Capt. C. Agnew, 16th Lancers; Surg. S. A. G. Young, Madras Retired; Mr. J. W. Templer, late Bengal C.S.; Mr. C. Kingcome, late of Bombay; Mr. E. R. Edgar, late of Ceylon; the Countess of Buckinghamshire; Lady A. Ridsdale; Archdeacon Sandford; Professor Partridge; and Mr. Money Wigram.

The correspondent of the *Times* estimates the cost of the South Wales strike at two millions of money, the loss to the workpeople alone having been at least three-quarters of a million.

Speaking at Sheffield, on March 24, the Rev. Dr. Angus stated that the work of revising the New Testament would be completed in seven years, and the Old Testament in twelve years, if the committees continued, as at present, to devote forty days a year to the work. The Americans,

he said, had also appointed two committees to whom the English work was referred for suggestion. The completed work would therefore represent the united scholarship of the English-speaking people.

The second reading of Mr. Osborn Morgan's Burials Bill has been carried by 280 votes to 218. Mr. Disraeli moved the rejection of the Bill.

The Postmaster-General has the boldness to admit that 118,000 newspapers were detained last year for being more than eight days' old. Of these, 11,800 were returned to the senders; the remainder were sold for waste paper. Of the heartlessness of the practice we can hardly trust ourselves to write.

Sir Henry Thompson, addressing the Archbishop of Canterbury, says:

I have long had the conviction that there is no greater cause of evil, moral and physical, in this country that the use of alcoholic beverages. I do not mean by this that extreme indulgence which produces drunkenness. The habitual use of fermented liquors to an extent far short of what is necessary to produce that condition, and such as is quite common in all ranks of society, injures the body and diminishes the mental power to an extent which I think few people are aware of. Such at all events, is the result of observation during more than twenty years of professional life, devoted to hospital practice and to private practice in every rank above it.

Miscellany.

—*Freeman*, March 7: The case of the "Lambeth Sunday Slaves," as they too truly describe themselves, is indeed a sad one. They are shopkeepers' assistants, engaged from fifteen to sixteen hours a day during the week, and from eight to ten hours on Sunday. We need not wonder that they unite in sending a cry for help to the Sunday Rest Association. Their touching letter was read by Mr. S. Morley, M.P., at a meeting held at Lambeth Palace on Monday evening, to which Archbishop Tait had invited some hundreds of the neighbouring tradesmen, and such philanthropists as Mr. Morley, Sir T. Chambers, Mr. Charles Reed, M.P., and other Dissenters as well as Churchmen. It is pleasing to find, however, that in some parts of the metropolis things are now not so bad as they once were. Thus, for example, in the New Cut more than 20,000 persons used a few years ago to congregate on a Sunday for trading and other purposes: now not a tenth of that number could be seen. Last summer 230 out of the 260 tradesmen of Lambeth Marsh agreed to close on Sundays if the entire body could be induced to do so. In Whitecross-street, where 200 shops used to be opened, last Sunday there were only two. Archbishop Tait has no hope of legislation by itself effecting a cure. He hails with delight the voluntary efforts to educate the public up to the point where legislation would become almost universally acceptable. We rejoice to see Dr. Tait holding such conferences as the one at which he uttered these wise words. He was right when he said that the old palace had never been put to a better purpose.

—Steamers too frequently set at nought the rules of the road at sea, which very properly require them to make way for sailing ships; and to this cause we may ascribe another disastrous collision, accompanied by a sad loss of life, which took place in the Irish Channel on Saturday morning. The victim was the ship *Chacabuco*, which had got as far as the Great Orme's Head on her voyage home from San Francisco, when the Dublin steamer *Torch* ran into her, sending the vessel and twenty-four poor marines (including the captain) to the bottom of the sea. The *Chacabuco* had her Mersey pilot on board, and was, no doubt, on her proper course, and had (as inward-bound ships with a pilot on board and within thirty miles of port are pretty sure to have) a good look out a head. But what can a sailing vessel do when a steamer without a good look-out comes right in her way? There can be no other issue than the one which befel the hapless *Chacabuco*.

—Dr. Vincent relates the following story of a boy in the Mission School in New York, of whom the teacher said to himself, "I will have that boy turned out; I won't stand it any more; I have endured enough; the boy has been turned out of three Sunday-Schools before he came here, and out of three classes before he came to me." This teacher is a man of wealth who devotes himself to Sunday-school work, but the boy Bill is "a hard customer," as we say in America, and the teacher's patience is sorely taxed; but all at once a good angel comes. Thank God for those blessed ministries that hold us in this life, this way and that way. Just in the moment of peril there cometh one that helpeth us as we trust in him. A good angel whispered to him, "You have not tried one thing." He said, "Oh, no, I have not." He turned to the rough boy, and said, "Willy, Willy." The fellow had not been called "Willy" for so many years he did not know what was meant. He said, finally, "Do you mean me?" "Yes, I mean you, and now let me tell you what I want. Can you come to my house next Wednesday evening at five o'clock and take a cup of tea with me. Most of my family will be out of town. I live at No.— Fifth Avenue, and should like you to come and spend two or three hours with me, and take a cup of tea. Will you do that?" "Yes, sir, I'll be there."

And now, my friends, this is what parlours are for. I do not think it is wrong to have rich carpets if you have the right feet to tread them. I do not think it is wrong to have pictures if you have the right eyes to look on them. When God has given a man money to cultivate art, let him do so in the interests of the people that have no money to do so. "When thou makest a feast, call not thy rich neighbours,"—you know the rest. So the boy looks at that one beautiful picture, and watches the tall mountain, how the snow covers it, and the light shines on it! See that beautiful stream running down in the emerald valley. Who knows but what the artist-spirit may be born in that boy! Never trifle with a rough boy, never trample on him. There are possibilities here out of which angels are made, and many a poor, plain man that is labouring to-day in lowly places, despised by men of this world, is in God's sight nobler than any artist that ever put chisel to marble. So the boy spends the evening until the tea-bell rings. After tea the gentleman shows him more fine photographs and books, and talks to him until he gets to be interested in him, and finds a great deal more in him than he thought. At the right time he says, "Willy, you have a mother, I believe?" "Yes, sir; yes, sir." "She is a *good* mother, is she not?" "Yes, sir." Ah! his teachers had been trying to get Jesus before his mind, and had forgotten his own mother. We reach people by those whom God has meant should represent Jesus to them, and a good mother is a help in teaching Jesus to a child, and if the mother is not as good as she ought to be we ought to make her better. "You have a good mother?" "Yes, sir." Nobody ever asked him that before. He had never been led to contemplate his mother other than as a convenience to get his meals and sew up his rags. "You are good to your mother, Willy?" "No, sir; no, sir." There is the iron going down into his soul. Then the man talks to the boy about his mother, about a mother's love, and a mother's patience, and a mother's sufferings, and what a boy owes a mother, till the poor fellow sees his mother shine out in such beauty as he never dreamt she possessed before. Then the teacher talks to him about Jesus who loved him, and died for him, and made his salvation sure, and urges him to seek it. Then he tells him what he may be if he chooses to make something out of his life, and the boy begins to have hope in him again; and at last the gentleman says, "It is time to go now, but we will pray first;" and he prays earnestly for the poor boy, and brings the hot tears chasing down his face. When they separate, the gentleman says, "Now, Willy, you are going to try to turn over a new leaf by Christ's help;" and the boy, looking up, says, "I'll try." When he goes down Fifth Avenue, he seems to be walking on the wings of the wind; the stars never shone so brightly before. The poor soul at home says "The charm is broken to-night. Willy was in on Sunday night, on Monday night, on Tuesday night, and here it has struck nine on Wednesday night and the boy is not in. Oh, is it all a mistake? Hark, I hear him." She can tell when he is coming. She can tell whether he has been drinking, or whether he is steady. He comes in all right. She knows his step. "It is only a little after nine o'clock," she says. "But, hark; he is feeling for my door." True enough! and he feels his way to her bedside, and puts his arm around her neck, and says, "Oh, mother, I have been an awful bad boy, but I am going to try and do better." No, she does not sleep much that night. What did all this? Love did it. Oh, for more love, the tenderness of love in teaching our scholars!

—London Miss. Society's Report; Benares, Rev. D. Hutton: "As in past years, we have had a good deal of discussion, but after some years' experience I feel convinced that little, if any, good is done by discussion in the bazaar. It is at times difficult to avoid, and it would certainly be set down to fear or ignorance if we shirked, discussion when forced on us; but I have always sought to impart instruction rather than to encourage disputation. If one could get the people to come and talk over their difficulties at one's house, it would be pleasanter than wrangling in the bazaar; but it is difficult to get them to do this. Many promise, for I always invite them, but very few ever come. We have had several professed inquirers during the year: in most cases it has been some worldly and unworthy motive that has brought them. There are many however who are firmly convinced of the truth of Christianity, and would openly make a profession of their faith if the Missionary could point them to some means of obtaining a livelihood. Such cases are difficult to deal with, for it is not always for the sake of employment that such inquirers come. The Missionary cannot find places for them either in the Mission or out of it, and there are many, I believe, who are thus forced to remain nominally heathen, because they have no hope of finding employment if they become Christians. At present the Native Christian community is too small, too poor, and too uninfluential, to do anything for such converts, and the Mission Presses, in which some do find employment, are too few to meet the wants of the various Missions in finding employment for their converts. The scheme of settling Christian villages has been tried, with, I believe, good results; but that requires capital; besides, it is not unaccompanied with other serious difficulties. But that something needs to be done in this way I feel convinced before we can have any large accessions to our Christian communities. Christianity has made, after all, but a slight impression on the great mass of the people, and but little has yet been done to break down that exclusive and persecuting spirit which cuts off a convert from all social as well as religious intercourse with his heathen fellow countrymen. I think the Europeans in this country could do much to help the Missionary in this difficulty by employing converts as clerks, peons, chaukidars, &c."

Mirzapore, Rev. J. Hewlett: "The complaint, which is often made regarding some Missions, that they have no Native Christians but those dependent on the Mission for support, does not apply with much force, I am thankful to say, to our Mission, some of our brethren being employed in the Bank and the Telegraph Office, and one in the Police Office; and others who have occupation in the Printing Press are only indirectly under the Missionary, the Manager of the Press having the immediate control over them. The result is a tendency to the development of a healthful independence and manliness of character, in addition to the growth in knowledge and earnestness of feeling brought about by the other influences of the Mission.

"When I was left the sole European Missionary in this station, it was impossible for me to conduct personally all the services that had occupied much of the time and energy of two and sometimes three Missionaries, not only because of my duties during the week, but also for the reason that the same hour Sunday nights was the most suitable for obtaining the best congregations both at the evangelistic service in the City Church and at the English service in the Mission Church. Instead of deciding to lessen our operations in consequence, the occasion appeared to me a call of God's providence for the encouraging of some of our native brethren who, though employed otherwise during the week, had the highest interests of the Mission at heart, to devote their spare time to becoming preachers of the Gospel to their countrymen, and to commence by conducting the service of the City Church in turns. After I had laid the matter before them, urging them to carefully think and earnestly pray over it, five brethren, who are the most educated in our community and enjoy the full confidence and respect of the others, most heartily responded. So no department of our work was allowed to collapse. The five brethren have kept up the City Church services with great zeal, regarding it as a duty and privilege to do what they can towards leading their countrymen to a knowledge of the blessed Saviour whose Gospel has been such a source of enlightenment, peace, and joy to themselves. These five brethren I have

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met occasionally for prayer, and for guiding their reading, and for rendering them advice in their preaching. The whole movement has had a decided influence for good upon the rest of the Christian community."

Mirzapore, Rev. D. Hutton: "There is more laxity and perhaps more breadth of opinion on religious matters in Mirzapore. Whether the teaching and disciples of Ramaya Baba have had much to do with this state of feeling I do not know, but he certainly had some influence in, and produced an impression on, Mirzapore. For some time his disciples in Mirzapore attended the service in the City Church, but since his death they have fallen off, and I fancy many of his followers have now become practically Hindoos. I have met some of his disciples occasionally, but confess I have but little hope of any of them—at least in their present state. The eclectic religion which Ramaya taught, and in which the names of Christ, Krishna, and Mahomet were all equally sacred, has made his followers indifferent to the claims of any one in particular. So far as I could perceive, his disciples had no wish to draw nearer to Christianity, the tendency being rather to lapse into heathenism; and this is more evident since Ramaya's death, which took place about a couple of years ago."

Singrowlee: "The late Rev. W. Jones's life and labours in Singrowlee were such as to win for him the character of a Christian hero. Fruits of his mechanical industry, his school organizations, his training of orphans, and his enlightening the people, must excite the admiration of the least observant visitor of those previously uncivilized regions. But what affected me most regarding the memory of my departed friend, during my recent stay in Singrowlee, was the lasting hold the people showed me he had gained upon their affections, by their earnestly recounting to me how he ever most generously helped them, saved many of them from death in famines, did all he could to protect them from the oppression of unscrupulous traders and native Government officials, never failed to give them medicines during sickness, and rose at any time of the night to sit by the bedside of sufferers, rendering them all the help and comfort in his power. Thus did our noble-hearted brother live and die in their midst, so impressing them with the Christlike in his character that some of their number are now seeking to follow his example."

Almorah, Rev. J. N. Budden: "During the first seven months of the year, the general health of the inmates of the Leper Asylum was better than it had ever been before, only one death having occurred during the whole of that period, and the number then rose to 120. Owing to this increase and the rise of prices, the expenditure had so increased, while some subscribers had left, that the Committee felt it necessary to reduce the daily allowances of food to the standard of the non-working inmates of the Jail. This would not have been done had it not been known that the usual allowance was more than was absolutely necessary for their support, as was shown by the fact that the surplus was bartered for other things. The reduction however caused great dissatisfaction, and the departure from the Asylum of some who had not been baptized. Whether or no it also caused a remarkable increase in the mortality, it is not easy to say. After two months' experiment the allowance was again increased, though not quite to the original standard. Notwithstanding this, the mortality of the last five months has been eleven, making twelve during the year."

Ranee Khet, Rev. Jas. Kennedy: "As the Schools at Upraree and Reonee are shut up for the winter months, I have brought down the teachers to the Bhabur, and, with the full consent of Dr. Humphrey, of the Methodist Episcopal Mission, whose special sphere of labour it is, have established two schools in the neighbourhood of Ramnuggur."

—A Cheerful View of Things.—"How dismal you look!" said a bucket to his companion as they were going to the well.

"Ah!" replied the other, "I was reflecting on the uselessness of our being filled; for, let us go away ever so full, we always come back empty."

"Dear me! How strange to look at it in that way!" said the other bucket. "Now, I enjoy the thought that, however empty we come, we always go away full Only look at it in that light, and you'll be as cheerful as I am."

—Why we reject the Apocrypha.

1. Because it was never written in Hebrew.
2. Because it was never quoted by our Lord.
3. Because it was rejected from the canons of the Jews.
4. Because it was rejected from the canon of Scripture by Origen, A.D. 200; St. Epiphanius, A.D. 358; and St. Jerome, A.D. 392.

Besides these reasons for rejecting the Apocrypha in general, we especially reject the books of Maccabees as uncanonical and uninspired:

1. Because Pope Gregory I., A.D. 590, did so; and, by the late Vatican decree, that must be an infallible judgment.
2. Because the author distinctly disavows inspiration, saying, "If I have done well in writing this history, it is what I desired: but if not so perfectly, it must be pardoned me:" 2 Macc. xv. 39.

TELEGRAPHIC NEWS.

Madrid, April 11th: Barcelona is quiet, and the churches have been reopened.—The Carlists have besieged the town of Puycerda, which has made an heroic defence. The Carlists eventually withdrew with a loss of 300 killed and wounded.—A new Captain-General has been appointed in Catalonia, and is taking vigorous measures to restore discipline.—Advices from San Salvador state that an earthquake has occurred there, in which 800 people were killed.

Paris, 11th: The approaching elections in Paris are creating the strongest interest, as indicating a feeling towards the Government.—France paid a further sum of ten millions sterling last Saturday to Germany.

London, 12th: Advices from America state that Brigham Young has resigned his secular offices in Utah, and purposes founding a new settlement in Arizona.—Mr. William Ainslie and Mr. Ernest George Birch have been gazetted Judges of the High Court of Bengal. *Obituary:* Saint Marc Girardin.—The Press unanimously blame the attitude of Mr. Gladstone regarding the subscriptions in behalf of the Carlists.

London, 14th: Sir Bartle Frere will arrive in Bombay on the 24th instant.—Both Austin and Bidwell have escaped from prison in Havannah.—Telegrams from Rome state that the Pope is better.—Mr. Taylour Thomson has presented his credentials to the Shah of Persia, who said that he desired the development of relations between England and Persia.

Paris, 14th: The elections for five other vacant seats in the Assembly will take place on the 11th May. M. Rémusat, in his address to the electors of Paris, pronounced for constitutional laws organizing and consolidating a Republic and a Government based on integrity and universal suffrage.

New York, 13th: The Modoc Indians have treacherously attacked and massacred some Americans at a place in Cochission. Relentless measures have been ordered against them.

London, 15th: Austin and Bidwell, the Bank of England forgers, have been recaptured.

St. Petersburg, 15th: Dissensions have occurred in Khiva; the Khan has executed his chief adviser, imprisoned his uncle and other personages, and has forwarded the Russian prisoners to the Orenburg detachment.—The steamer *Clifford* was towed into Malta on the 7th inst. with loss of her propeller.

London, 17th: There has a fight in Louisiana between the whites and the negroes. Two hundred negroes were burnt to death whilst defending the Court House.—The Pope is recovering.—Baron Liebig is seriously ill.—The weather is brilliant.—*Obituary:* General John Liddell.—Later reports concerning the Pope are conflicting. It is said that he remained in bed yesterday, notwithstanding the advice of his physicians, who feared that the previous effect might thereby be weakened.

PASSENGERS SAILED.

Per P. and O. Str. *Khedive, April 24th:*

For Southampton.—Mrs. Waterman; Mr. and Mrs. Waterfield, child and 2 infants; Mirza K. Khan; Mirza Abbas Beg and son; Mr. and Mrs. Power and infant; Mr. and Mrs. Barnett, child and 2 infants; Mr. D. W. Thompson; Lieut.-Col. and Mrs. Fendall, child and infant; Mrs. Duff; Col. C. Thompson and child; Quarter Master D Shawe; Captain W. G. Byron; Major and Mrs. W. Lane; Mr. Lane, 3 children and 2 infants; Rev. J. and Mrs. Spear; Captain the Hon'ble J. D. and Mrs. Drummond and 2 infants; Colonel and Mrs. G. Hearn; Mr. C. Meemachya; Mr. P. Raliavali Chick; Mr. O. J. Ramchitty; Mrs. Chart and 2 infants; Mr. R. Hartley; Mr. Aspden; Mr. R. J. Sanders; Gunner C. J. Kemp; Mr. and Mrs. Forbes; Mrs. Campbell, child and infant; Col. and Mrs Corbett; Col. and Mrs. Oakes; Mrs. and Miss Hands; Mr. and Mrs. Coulan, Miss Coulan and 2 children; Mrs. Streeton and 2 children; Col. and Mrs. Thompson and 3 children; Mrs. Frank Souter and infant; Mrs. Mocatter and 2 infants; Col. Ballard's 2 children; Mr. T. H. Smith; Master Dillon and brother; Mrs. Richardson and 2 infants; Mr. Heys; Mr. and Mrs. Kileller, child and 2 infants; Mr. C. Percival; Mr. Bowerman; Quarter Master W Mackie; Mr. and Mrs. Peploe; Major H. C. Smith; Captain Coleman; Mrs. Nixon; Mrs. Jarkins and infant; Mrs. Brodie and children; Mrs. Carberry; Mr. J. A. Miller; Mr. Powell; Mr. R. Thornbuck; Mr. R. Pledge; Mr. and Mrs. Baker and infant; Mr. Bland; Mr. Russell.

For Brindisi.—Mr. H. B. Hindersuch; Captain Rye; Mr. C. Hannen; Mr. E. P. Robertson; Mr. and Mrs. R. G. Macdonald; Mr. Kelly and child; Mr. Berger; Mr. Limjee J. Bottlebhoy; Mr. Woodbridge; Mr. Turner; Mr. G. Palmer; Mr. Oscar Triffty; Captain and Mrs. Eckford and child; Mr. Hogg; Mr. T. A. Shepherd; Mr. W. H. Arnold; Major J. Hector; Mr. A. Crespo; Mr. A. G. Roberts and child: and Mr. W. C. Fairlie.

For Venice.—Mr. Nowrojee Furdoonjee; Mr. Sorabjee Pudumjee; Mr. Dadabhai Nowrojee; Mr. A. Kazi; Dr. Cursetjee Framjee Khory; Dr. Rustomjee C. Badherjee; Mr. Wickes and infant; Mr. A. M. Phillips; Mr. John Hanna; Mr. G. Mills; Colonel Hallett; Mr. S. S. Melville; Dr. W. H. Bean; Mr. Anderson; Mr. West; Mr. R. B. Elwin; Mr. and Mrs. J. H. Allen; Mr. Allan; Mrs. Sim and 2 children; Mrs. Lake; Dr. Peart; Captain Macdonald; Mr. L. H. Phillips; and Mr. Mongur.

For Malta.—The Marquis and Marchioness Viviani, the Countess Viviani, and infant, and Captain Turner.

For Aden.—Captain and Mrs. Gabb; Mr. E. Deschamps; Mr. Mahomed Ebrahim.

For Suez.—Mr. Cunningham; Mrs. MacGregor; Mr. J. H. Oliver; Mr. C. H. Abbott; Mr. G. F. Williams; Major Carr; Mr. A. B. Miller; Mr. Sowerby; Rev. Mr. Hart; and Mr. Whyte.

Per *Ravensworth Castle, April 17th:*

For Liverpool.—Col. and Mrs. Wild, European servant, one child and one infant; Mrs. Sanderson and 2 children; Capt. R. W. Ward; Col. and Mrs. R. Chalmers and 2 children; Mr. A. Chamberlain, 5 tiger cubs and servant.

PASSENGERS ARRIVED.

Per P. and O. Str. *Ceylon, April 12th:*

From Southampton.—Miss Wilson; Col. and Mrs. Magniac; Miss Court; Mr. W. M. Blackburne; Mrs. J. Summers; Mrs. A. Macnaughton; Dr. and Mrs. Kilkelly and child; Mr. and Mrs. Macartney; Miss East.

From Malta.—Mr. Abdoola.

From Marseilles.—Mr. C. Funck.

From Venice.—Capt. W. L. Noverre.

From Brindisi.—Capt. C. S. Blair; Mr. W. C. Capper; Mr. W. Rigg; Mr. W. B. Mulock; Mr. Thoms; Mr. J. P. Stuart; Capt. Phelps; Mr. E. Daniell; Lieut.-Col. Mignon.

From Suez.—Mrs. Haycraft.

From Aden.—Major Elliott and Mr. Lodwick.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

MARRIAGE.

SCOTT—WILSON—April 14th, at the Cathedral, Bombay, by the Venerable the Archdeacon, Mr. W. H. Scott, C.E., to Marion Louisa Balfour, second daughter of the late Colonel J. A. Wilson, Royal Regiment of Artillery.

DEATHS.

STEPHENSON—April 6th, at Ootacamund, the Rev. John Stephenson, Wesleyan Missionary of Toomkoor, aged 36 years.

ALLAN—April 9th, at Matheran, Christina Purvis, the beloved wife of Alexander Allan, aged 22 years.

MITCHELL—April 14th at 14, Craigie Terrace, Edinburgh, Mary Macleod Mackenzie, wife of the Rev. William Kinnaird Mitchell, late Free Church Missionary, Poona.

SUBSCRIPTIONS TO BOMBAY GUARDIAN.

Received April 1 to April 15, 1873.

C. W. Atkinson to Dec. 9th, 1873, Rs. 10-10-0; Lieut. R. S. Simpson, Dec. 31st, 1873, Rs. 16-1-5; J. S. Haig, May 1st, 1873, Rs. 13-5-4; F. L. Gordon, May 1st, 1873, Rs. 13-5-4; W. Kobke, April 1st, 1873, Rs. 4-6-8; Mrs. C. E. Hayne, July 1st, 1873, Rs. 10-10-0; Rev. R. Hoskin, March 1st, 1874, Rs. 9-10-0; Mrs. Brown, March 1st, 1874, Rs. 13-5-4; Major-General Shaw, March 1st, 1874, Rs. 13-5-4; Dr. Leith, Jan. 1st, 1874, Rs. 13-8-0; E. Moultrie, Jan. 6th, 1874, Rs. 8-2-8; Mr. Jupe, March 27th, 1873, Rs. 7-0-0; T. Glover, April 1st, 1873, Rs. 2-2-8; Rev. V. B. Kurmurkar, Dec. 9th, 1873, Rs. 9-0-0; Rev. C. Harding, Dec. 31st, 1873, Rs. 8-2-8; Rev. T. K. Weatherhead, Oct. 6th, 1873, Rs. 8-6-8; Rev. Mr. Fentiman, Nov. 1st, 1873, Rs. 10-10-0; Rev. J. S. S. Robertson, Dec. 23rd, 1873, Rs. 8-2-8; Rev. A. Frost, Oct. 1st, 1873, Rs. 14-6-9; Ind. F. Nor. School and Instr. Society, Jan 1st, 1874, Rs. 9-4-1; Rev. J. Rebmann, Jan. 31st, 1874, Rs. 8-1-4; Rev. D. Nouroji, Dec. 31st, 1872, Rs. 2-4-0; Rev. T. S. Burnell, Dec. 31st, 1873, Rs. 10-10-0; R. Young, March 1st, 1874, Rs. 9-10-0; Col. Scott, July 1st, 1873, Rs. 2-6-6; Rev. Mr. Beaumont, April 5th, 1873, Rs. 10-12-2; Dr. C. T. Peters, March 23rd, 1874, Rs. 10-10-0; J. L. Johnston, July 17th, 1873, Rs. 10-10-0; Rev. J. G. Cooper, March 31st, 1874, Rs. 8-0-0; M. Almeida, April 1st, 1873, Rs. 2-2-8; B. J. Webb, June 1st, 1873, Rs. 2-0-0; J. Lodge, Rs. 3-0-3; W. R. Davie, March 19th, 1873, Rs. 2-4-0; J. Elphinstone, April 1st, 1874, Rs 48-2-0; E. A. Rouse, Dec. 31st, 1873, Rs. 38-6-10; G. A. Bode, Nov. 4th, 1873, Rs. 9-0-0; Major Hamilton, March 17th, 1874, Rs. 10-10-0.

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